



THE LILY.

DEVOTED TO THE INTERESTS OF WOMAN.

VOL. VIII.]

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THE LILY.

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All communications designed for the paper or on business, to be addressed to

Mrs. MARY B. BIRDSALL.
Editor and Proprietor.

For The Lily,
Stray Leaves from the Note Book of a
Lecturer.

CHAPTER I.

That you may form a more correct idea of that pernicious love which is the inevitable consequence of the present mode of female education, I will relate a brief passage in the biography of a woman of fashion. The name was Phebe Phillips, and she was the only daughter of very wealthy parents who resided in one of our Eastern cities. She had a brother, twin-born with herself, whose name was Paul. It is here worthy of remark that although Mrs. Phillips was herself a fashionable woman, and decidedly anxious to have her children named Carriogobulus and Elizabethiana, she had yielded to what she styled the insufferable prejudice of her mother, who was a plain, sensible, old-fashioned, scripture-reading, country woman, and allowed them to be baptized Paul and Phebe.

I will introduce our heroine at the age of ten years. It was a bright sunny afternoon in mid winter, and Paul had obtained permission to visit a small collection of frozen water in the neighborhood of his father's residence.

"Mother," said little Phebe, "may I go to the ice with brother Paul?"

"No, my child," said Mrs. Phillips, lifting her eyes from the half-perused page of the last novel, "I am astonished that you should ask such a question."

"Why, mother?" inquired the child, innocently, "I am as old as Paul, and as large, and as strong, and as comfortably clothed."

"But Paul is a boy," replied Mrs. Phillips, with peculiar emphasis, after which she resumed the perusal of her volume.

Phebe turned away disappointed and dissatisfied. She could not understand why her brother was permitted to go forth and exercise in the bright rays of the sun, and the free air of heaven, whilst she was doomed to drag out her dull days in what had become to her a dismal dungeon. For what signified the beautiful carpet on which she trod, the crimson cushions in which she was half buried, the polished furniture with which she was surrounded? That parlor was to her a dungeon so long as a brighter light and a freer air played above and around, in the sweet en-

joyment of which she was not allowed to participate.

With a sorrowful heart she watched her little brother until an angle in the path carried him beyond her vision. Then she dropped into her little cushioned chair, and indulged a long train of gloomy reflections. At length she drew a heavy sigh, and unconsciously exclaimed, "Oh! how I wish I was a boy!"

"Phebe!" cried Mrs. Phillips, starting from her recumbent position, and dashing the book from her with an ebullition of feeling that almost frightened the child, "if I ever again hear such an expression from your lips, I will punish you within an inch of your life. A boy, indeed! Pity but that wish could be gratified, for with such notions you will never make a lady. I verily believe if you had spent another fortnight with your grandmother, you would have been a perfect tomboy."

When this sudden burst of indignation had subsided, Mrs. Phillips proceeded with great composure to descant upon the impropriety of such desires. She enumerated and explained all the prominent rules which society had established for the government of females, and dwelt particularly upon the necessity of shunning all those violent physical demonstrations which are calculated to invigorate and strengthen limb and muscle; "for" said she, "a robust woman is never considered genteel. Men like their opposites, and always prefer the slender and delicate. You are designed for a lady, and all active exercise must be studiously avoided. When you have completed your education, you are to be brought out as a belle, and when you have run the round of fashion, you are to be married to some gentleman who can maintain you in a befitting style. But this, in particular, I would have you remember, that a suitable settlement in life is the end and aim of every sensible woman, and that unless you abstain from physical exercise, you will become so large and strong that men of taste will shrink from you with a shudder."

CHAPTER II.

Often before had Phebe been restrained; once or twice she had been severely chid for participating in sports, which, according to her mother's opinion, were well enough for boys, but in the highest degree improper for girls; but never until now had a reason been assigned for the distinction. Possibly, had the reason been given at an earlier day, the necessity for restraining might have been sooner removed; for the child only rebelled because her little intellect could discover no justice in the peremptory refusal of her otherwise indulgent mother. At the moment she

was satisfied, for the explanation furnished abundant material for reflection and she was still better satisfied when she came to observe the deportment of her school-mates, who never joined the boys in their ride sports, but told of their mothers and their mothers' parties, of their sisters and their sisters' dresses, of their neighbors and their neighbor' visits, and in all other respects assumed the airs of full-grown women. Thoroughly convinced by subsequent observation and experience that the notions entertained by her mother were exacted by society, she gradually passed to the other extreme, and devoted the greater portion of her time to vanity and languishment.

Poor Phebe! in a little time she became quite as slender and delicate as her own fashionable mother could desire, and far more so than was thought necessary by the family physician, who was called in one morning to dispel the vapors. After a long and critical examination, he explained the nature and cause of the disease, and then recommended, with a great deal of apparent reluctance,—air and exercise. At the mention of which Mrs. Phillips started with surprise, and urgently remonstrated against such a masculine procedure; but Esculapius assured her there was no other remedy, and the life of her child was in eminent danger. As necessity knows no law of fashion, the mother yielded, and morning walks and evening rides were daily indulged until the bloom had returned to her velvet cheeks, and then they were suddenly discontinued.

It is not necessary for our present purpose to detail the incidents of Phebe's school-days and courtship. It is sufficient to say that her education was conducted after the most approved style, and that she was thoroughly accomplished before she was introduced into society. She danced gracefully, sang delightfully, played skilfully, laughed exquisitely, talked incessantly, languished inimitably, frightened easily, and fainted fashionably, which last implies the presence of a gentleman with arms; and she attained this exceeding proficiency almost at the threshold of her teens, astonishing her instructors, astonishing her parents, and astonishing everybody,—a circumstance that happens in the life of every wealthy man's daughter. The fifteenth anniversary of her birth-day was the period fixed for her introduction into the world of fashion. Of course she was the belle of the occasion, and "the observed of all observers;" and may be added that her beauty and accomplishments enabled her ever afterwards to maintain this most amiable position.

All gentlemen of fashion have a decided

preference for belles, (if they are not church belles,) and of course Phebe Phillips was courted and flattered, and (if what she said was true, and you know belles never give false alarms,) her society and her hand were sought by every gentleman of her acquaintance. We need not stop to enquire into the truth of this assertion; suffice it to say, that at least one knelt at her feet—and he was accepted. This was a young man, educated like herself in all the frivolities of fashionable life, with a face scarcely as intelligent as a monkey's, and a head not half as full of brains; but these deficiencies were overlooked in consideration of his high position in society, for he was one of the very scum of the upper-crust, a man who scorned an idea so long as he had a dollar in his pocket.

Here I might pause in the narrative and indulge some reflections upon the sudden transformation of flippant, flirting girls into dignified, devoted wives,—a transformation we daily witness, and of all things on earth only less wonderful than the loss of her legal individuality which it also occasions; but it is a question in my mind whether it would be strictly proper in this connection, for in the present instance no such change was produced; but instead, the giddy, gaudy girl became a woful, wilful wife. As a girl, Phebe had never thought of a husband other than as an attentive lover, whose greatest pleasure it would always be to sit at her feet and read aloud the gems of poetry, and in the evening to take her to places of amusement, and at all times to indulge her most whimsical whimsies, and her most capricious caprices; but as a wife, she experienced the absurdity of such a ridiculous anticipation, for Mr. G. Washington Pillsberry, her matchless husband, notwithstanding his enormous wealth, found it necessary to engage in business, lest by always taking out of the meal-tub and never putting in, he might come to the bottom.

Accustomed as Phebe had been to constant deference and attention, the devotion of her husband to business seemed to be so much taken from her dues, and she began to complain of negligence and want of attentive consideration. And in addition to this neglect, there were numerous domestic troubles resulting from her inexperience of household duties, with which a fashionable woman is never supposed to be acquainted, which drove her almost to distraction. She had suddenly become the mistress of a family, but without any proper notion of the character of the duties assumed. Before marriage she believed nothing necessary in her new position, but to get a servant, issue orders, and see that they were punctually executed; but now she realized the falsity of her opinion, for she knew not what to order, or when it should be ordered; the servant being a mere machine, could do nothing until set in motion; and, by consequence, everything was improperly conducted, or left untouched.

For The Lily.

Justice.

YELLOW SPRINGS, O., Jure 12, 1856.

Ho! from the Kansas crusade! Patriotic hearts beat rapidly now. All eyes are turned to that direful scene, the outbreaking of an eventful revolution. From the East and South are seen advancing hosts of patriots, all marshalled in battle array.

Home, happiness and friends, are alike forgotten: far away in the distant field of strife and contention, father and son, stranger and brother, opposes each other in the deadly

strife of the battle field. All, all are solicitous of being foremost in the cause of human freedom. Nor would we for a moment hinder the establishment of equal and impartial justice. Nothing can be dearer to humanity than the free exercise of their natural and social rights. God has undoubtedly executed ALL *free and equal*; hence man cannot bring about any other state of society, without first wilfully trampling that High Law beneath his feet—and this he seems to have continued to do, from the dawn of creation until now; formation, of which we have any record, has yet, by its legislators, secured impartial justice to all. In the nations of antiquity, the tyrant of the greatest power, sought to rule society in accordance with his own views of justice, without even granting permission to the opposite party, to be heard in their defence, for opposing the rulers sway.

The whole volume of the middle ages, is made up of continued oppressions, injustice, and the triumph of tyranny over freedom, by the right of power alone; and, this occurred frequently, when those who were earnestly engaged in contriving plans for their own aggrandizement, feigned that they were engaged in the cause of freedom; and not unfrequently were they successful in obtaining the assistance of the masses at large from carrying out their ill-advised schemes, which, if unsuccessful, had the direct tendency of binding them in chains of servitude more securely than they were before.

Nor has it unfrequently happened, that while the common classes of society were suffering the most cruel hardships at home, they have been deluded by selfish leaders to hazard all, and engage in fatiguing campaigns to far distant countries, there to redress the petty grievances of some dethroned and worthless Prince, or for taking vengeance for imaginary injuries. It has often been said that distance lends enchantment to the view. The people of Europe, at the very time they were being bought and sold, trampled under foot by the lords and nobles, and killed by hundreds with impunity by their sovereigns, forgetting that they any grievances of their own to be redressed, heard and answered to the cries of the pilgrims in the Holy Land.

For a long series of years, Europe was filled with carnage and slaughter. Hundreds of thousands of people fell by famine, pestilence and war, caused by the crusade against the Infidels of the East. Old and young joined in the common mania of the day: indeed the interest and fate of the universe, seemed to hang upon the issue of one question—"Shall the pilgrims visit Jerusalem?"

Alas, misguided fanatics! Your wrongs at home, compared with those you seek to redress, in that far off land, as so much greater that they dwindle away into comparative insignificance! Here your children are bought and sold; the proceeds of your labor is taken violently away; you may not even dare to speak of your masters' oppressions, under pain of death or banishment. There you have nothing to gain, at most, but the light and transient honor of the conqueror, which, like the moving dew, shall soon fade away.

Nor have we of the nineteenth century, forgotten the lesson taught us by crusaders of that age. Mr. Phamton still says, that he has not time nor disposition to attend to the paltry wrongs of the neighborhood, but that his intention is engrossed by the allied war of the East, the fate of Hungary, on the destiny of Kansas. But while we would say to the lovers of freedom, go on in your noble cause.

let slavery never darken and wither the flowery fields and prosperous cities of that promised land. To those that remain, calls are equally urgent. Equality of justice ought as deservedly to be introduced here as there. While you secure the right to life, liberty and the pursuit of happiness there, the same thing should be brought home to our own firesides.

We would not have one class there, on account of their color, held in servitude, nor disfranchised, nor precluded from any privilege that others enjoy. God never made man his brother's keeper; nor does He prefer one above another.

It might also be acceded that we would not have one class here, on account of their sex, placed under any restraint that does not attach to the other. We would not have one receive as a compensation for a week's labor (counting sixteen hours per day) two dollars, while the other for a single day (ten hours), should receive the same amount. We would not have a deceased father's will to be the law of procedure in preference to the living mother. Nor do we wish to have the inheritance sold at the decease of one, rather than the other. We do not wish to see a drunken demon—as they have frequently been seen—squander away the beautiful cottage home, which he obtained by marriage, and then turn out of doors that once-loved wife who so confidently reposed her trust in him!

Would not an equal distribution of justice, would not true freedom give to her the same hire for equal labor, a right to preserve her own, and retain her (his?) possessions upon the event of his death? How far-seeing was that statesman who enacted that for her especial benefit, and the security of her children's prosperity, the mother should (if administrator) give pledges for the judicious management of her minor children's estates! Verily, where is he, "that we may do him honor!" How prone mothers are to neglect the interest of their offspring!! Were this not false altogether, how little of pleasure would life afford! How changed would be that happy estate of parents and children! While, then, we would reward the lovers of freedom in Kansas and elsewhere, we may also look forward to the ultimate realization of universal justice.

WILLIAM K. SHERMAN.

For The Lily:

Feminine Sympathies vs. Surgical Interest.

BY MRS. JANE FROHOCK.

Mrs. Hale was not what fashionable circles term a "refined lady," because of her very unlady-like nerves, and her unlady-like overplus of practical sympathy; yet she possessed what was of more real benefit to the world, sound common sense, and had a common-sense way of doing common-sense things. We have often thought that Harmonial philosophers must have very acute perceptions to discover that adaptation of feminine nerves now-a-days to feminine sympathies generally. Mrs. H. was, however, a rare specimen of womanhood, one who exhibited the rationale of this arrangement, whose strong sympathies embodied themselves in active relief, instead of being seized with the "coup o' de fashion" of fainting away whenever some unfortunate being needed her practical aid.

Mr. Hale was an energetic farmer, in comfortable circumstances, who, in addition to his well-managed farm, kept in steady operation a rickety old sawmill. The latter business furnished Mrs. H. with considerable surgical practice in the dressing of bruises, cuts and

sprains among the workmen. One morning in the midst of her household labors, she was surprised by the entrance of Isaac, the millman, supporting himself languidly on one foot while aided by her husband and son. One glance at his pale face, convinced her that he had met with no trifling accident. She, however, nerve herself to meet whatever might have happened.

"A jammed foot for you to dress, Mrs. H.," said her husband, with full confidence in her ability to meet the emergency.

On divesting the foot of its covering, Mrs. H. suggested that Dr. N. be immediately called in, as the broken and dislocated bones, the bruised and torn muscles were more than she felt competent to adjust. The injury having been represented to the doctor, with the usual amount of exaggeration, he came prepared for worst. Isaac was slowly recovering from a swoon, while the doctor was making a diagnosis of the case. "Amputation is the only remedy," said he rather unceremoniously, directing his concluding remarks to the half-conscious patient.

The word amputation sent the blood rushing back to Isaac's dizzy brain, and rising to a sitting posture, he fixed his eyes upon the doctor with a maniac stare. It was but a light affair for the doctor, skillful and popular as he was in surgical practice, to perform the operation and pocket his thirty dollar fee; but it assumed altogether another shape when contemplated by the sufferer. The agonizing pain, the shocking deformity, the irreparable loss, all rushed upon his bewildered senses, and for a moment he seemed utterly paralyzed. Then looking up imploringly to Mrs. H., he groaned out half-inquiringly, "Must it be so, Mrs. Hale: must I, indeed, lose my foot?" "I cannot believe it necessary," replied she firmly. Neither did she quail, or change her color when our worthy professional turned towards her with a rude frown, reddening with anger.

Her position in society somewhat modified his reply, and he rather complacently undertook to reason her into a belief of its necessity. But she was unconvincible. She well aware that man is ever jealous of woman's sympathetic impulses, regarding them as antagonistic to sound reason rather than as modifiers of his less sensitive and less sympathetic nature. On the other hand she was equally jealous of the doctor's thirty dollar fee, which she very naively set down as an effect, equal at least to her feminine sympathies. After cancelling their opposing interests in the affair, and duly weighing his arguments, minus the fee, she made a most earnest and philosophic appeal founded on the skill and ability of those innumerable little agents of nature that so wisely build up and repair the human system. "And they are 'free agents,' too, uncontrolled and but little aided by blind human reason, in most cases requiring little else than to be left unhindred." "I am satisfied," continued she, (becoming quite enthusiastic under the beseeching look of poor Isaac,) "if the bones and flesh were carefully replaced, with prudent bathing, nature would do the rest." This was more than his professional dignity could endure; for he not only failed to convince her, but was satisfied by Isaac's repeated, "I think so too," that he, like many other converts, was a believer in her theory for the very plain reason he wished it to be true.

Turning abruptly from her, he demanded of Isaac if he wished his services?

"If you can dress it without amputation"

The remainder of the sentence was unnecessary; for by the time Isaac had discovered that pleading for the salvation of his limb was an unpardonable insult, the inhuman doctor was on his way home.

Mrs. Hale made no apology, scarcely noticing his departure, but set with her eyes calmly fixed upon the wounded foot. The rapidity with which the impressions, characterizing the injury, were made upon her perceptive faculties, and from thence transmitted to the reasoning powers receiving their ultimate decisions, might be termed intuition. It was but the work of a moment, and before the suffering man had time to yield to his disheartening circumstances, he read from her countenance that she prepared for the work. "Can you not dress it, Mrs. Hale?" asked he emphatically.

"I will try," she answered; for she then felt a self-confidence resulting from her own arguments that she could never before command.

Placing the other foot in a similar position for a model, she carefully replaced the bones, washed off the blood and adjusted the flesh; then with splinters, cushions, and bandages secured them against further displacement. As this occurred before cold water infidelity had procured such irreconcilable dissensions in medical orthodoxy, Mrs. H. like every one else, believed that all laborers needed a little stimulating. So she treated those little 'agents' that were employed in mending Isaac's foot, with copious doses of rum and water; for it had not then been demonstrated by experiment that they labor far more naturally under the influence of pure cold water. They, however, performed their task; so that in less than three months Isaac was again at his work, walking unaided, and as firmly as before the accident.

Mrs. Hale received woman's usual fee, a hearty "thank ye." But it was not her only reward. The consciousness of having performed a good act, and the satisfaction of seeing Isaac unmaimed, as blithe as ever, laboring again manfully for his helpless little ones, brought more real joy to her kind heart than a thousand surgical fees could possibly have brought.

Our story is but a trifling occurrence; but it contains a most weighty moral.

If the Great Architect of the universe be indeed omniscient, there cannot possibly be any positive antagonism either in the inherent qualities of the sexes, or in the true interests of humanity. If one half the wheels of a machine are fettered to gratify the egotistic desire for domination in the other half, it is no fault of the Machinist that neither half works wisely. Again, if the pecuniary interests of any portion of humanity conflict with the true interests of the whole, it is proof that some of the wheels in our social machinery are not moving according to the design. For each and all have the same rich patrimony, which is not only a life interest, but an eternity abiding interest in the welfare of every other human being. Let each and all, then, improve upon this patrimony, and there cannot possibly be a longer conflict in the interests of mankind. But this can never be effected until there is an equal and well-balanced development of all the human faculties. Then would those tender sympathies, which have so long been denounced by brute force as feminine and inferior, yield a reward as much superior to self-interest as the reward of Mrs. H. was superior to Dr. N.'s thirty dollar fee.

Mount Carroll, Ill., June 1856.

Eagleswood School.

PRELIMINARY SUGGESTIONS.

Education is development, and its scope is the whole being. Any system of nurture that restricts its appliances to a narrower sphere, mocks human necessities, and sunders what God has joined.

The neglect of physical education annually decimates, either by death or debility, the highest ranks of scholarship; but the evils flowing from this source, however terrific, are far less appalling than those resulting from the neglect of moral safeguards and means of development.

Mind can not, in all its elements, be effectually quickened, trained, and stored, without the power of a high moral ideal. To form such an ideal in his pupils, is among the most sacred duties of the educator. Multiform phases of surrounding life; the tastes, habits, and example of associates; the general contact, influence, and moral environments—powers mighty for good or ill—ever act and react in shaping the character.

In the arrangements for the Eagleswood School, it has been a steadfast aim to exclude all influences which hinder development, by disturbing its conditions and counteracting its processes. No crystals form, nor pearls grow, in tossed or turbid waters. The elemental architecture of character involves principles, is based on laws, demands specific conditions, and sternly abjures their opposites, especially while the moral nature is yet imperfectly developed, while impulse prompts to resist its sway, and tastes, habits, thought, feeling, and will are taking on their life-long forms. Shall the mould in which mind is cast, be fashioned by the lower nature? Are educators to accept and circulate the currency of public sentiment, whatever it may chance to be, and enlist as allies the fashion or the frenzy of the hour? Shall character build its frame-work from morbid secretions, or draw its blood from misguided impulse or pampered appetites? Growth has its laws, organs their functions, development its conditions; and each its place and time, its means a d end, its necessities and its ministrations. Do men sow seeds in fire, plant tubers on icebergs, or set out trees in the sea? Does healthful growth find fit appliances in darkness, frost, drought, and barren sand, or in sunshine, moisture, and a fertile soil? The eye craves light, the lungs air, and hunger food. Shall we mete out to each its own, or mock its cravings by that which they antagonize? In the world of mind, as of matter, everything is a specialty; nothing grows any where or any how; but every thing attains to its best estate in the place and under the regimen demanded by its nature. With patient culture, good impulses may consolidate into principles, if the surroundings are such as to exclude counter action. True, bad habits must, if possible, be eradicated, and bad morals reformed; but does it therefore follow that nurseries are to be turned into hospitals, and healthful development paralyzed by infesting it with contagion? Supply to disease the means of cure; but either make it a case for private practice, or transfer the patient to an infirmary.

To provide for their own families, and for the children and youth, of both sexes, resorting hither for education, such conditions of development as may be conducive to their innocence and growth in virtue is, with the residents of Eagleswood, a sacred and paramount aim.

For the effectual carrying out of this purpose, 'tis adopted as an inflexible condition of admission to the school, that no pupil of vicious habits shall be received. Profaneness, impure language, indecent actions, reckless violence, impracticable tempers, or habits of any kind tending directly to counteract the processes of nature in others, will us effectually exclude their subject as an infectious disease. To such, and to those using tobacco in any form, or intoxicating drinks as a beverage, the doors of our school cannot be opened.

"The noblest of all the fine arts," says Sir James Mackintosh, "is the art of forming a vigorous, healthful and beautiful body and mind. It is a work of unreared care, which must be constantly retouched through every period of life.—But the toil becomes every day more pleasant and the success more sure."

THE LILY.

RICHMOND, IND., JULY 15, 1858.

ACKNOWLEDGEMENTS.

Receipts from "Una" patrons, from May 24th to the present date:

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Especial thanks to Caroline McMillan.

A NUMBER OUT.—When the number for June 15th, was in type, we found it so near the 1st of July that we felt compelled to put that date to it, thus omitting the middle of June No. We have by this means overtaken time in getting out the Lily, and although sorry to leave out a single number, will make it up another time, either by a paper or in securing good contributions—whichever circumstances seem to dictate. We therefore crave the indulgence of our readers for the present.

PENNSYLVANIA YEARLY MEETING OF FRIENDS.—We have received a copy of the proceedings of this body, convened in Chester county, Pa. We have not had leisure to read it and study it as it deserves, but notice two valuable "testimonies" which will interest many of our friends—on woman's rights and tobacco.

The United States Magazine, for July, is on our table, in a new dress, and filled with good reading. We have read: The Capitol at Washington, History of Wood Engraving, Biography of Judge McLean, Biography of Judge Douglas. This is the first No. of vol. 3. Price \$2 a year; single copy 20c. Address Emerson & Co., New York.

EXPLANATION.—In our April 5th, No., we commenced a story entitled "Stray Leaves from the Note Book of a Lecturer," from the pen of a talented and popular lady orator.—By accident we did not receive the continuing chapter until within a few days; in order, therefore, to renew it in the minds of our old friends and in justice to our host of new ones, we republish the first chapter, with the second one.

NO BACK NUMBERS.—We have not had it in our power for some time to furnish back numbers, as we are frequently requested. Our new friends will therefore please receive the paper from the one following the date of their letters. This will indeed be gain to them, for we intend making the Lily better and better.

THE SYBIL.—We have received a copy of this new paper, a semi-monthly journal of eight pages, devoted to reforms in every department of life. Edited by Drs. Lydia Sayler, Middletown, Orange county, N. Y.—Terms—One copy, one year, \$1; five copies, \$4, ten copies, \$7; twenty copies, \$12. One copy will be sent three years for \$2; or two copies two years for \$3.

We received the copy of the constitution and by-laws of the Illinois Woman's Kansas Aid and Liberty Association. We have read it with pleasure and approval. We have women in our neighborhood who feel to their heart's core the wrongs of the unprotected, the outraged citizens of Kansas, whose cheeks glow with shame at the ruthless violence of American men—at the impotency of our governmental authority to maintain order and justice, and at the shameless side a Republican (!) power takes with wrong and outrage.

We believe that many of our Indiana women will co-operate with the Illinois Society; and we shall do all in our power to circulate the constitution among them, and induce them to be active. One of the resolutions instructs the Corresponding Secretary to open a correspondence with the women of Kansas as soon as practicable, for the purpose of ascertaining where the funds may be effectively applied. This is well.

But we could but feel indignant at the silly tampering upon a theme like this, when we came to the following sentence in the note: "This is no Woman's Right's movement, as some heartless partizans have sneeringly alleged." It sounded as though either put in by a narrow-hearted man, who wished to make a caricature of the whole, or else by a woman who had not moral sentiment enough of her own to keep an eye single to the good of the work in which she had volunteered. The letter goes on to say, "We seek to aid our own sex in their deep trials," [which is woman's rights to the very centre;] "we propose to furnish clothing for destitute women and helpless children, and to work with our own hands in this direction."

This is essentially woman's rights to be woman's friend—to put means and independence in her possession, and to work with her own hand for this, and nothing can be more religiously woman's rights than "feeding the hungry and clothing the naked." We trust that numbers will, forgetting all disagreements and differences of sentiment, unite hand and heart with the Illinois women in their noble enterprise.

Our Fourth of July Sermon.

The recurrence of anniversaries have among their benefits, the one of eliciting thought, examination and good resolves. "The past comes to maturity only in the present, and in the present are sown the seeds of the future," and this beautiful connection and dependence between moments and times is also typified in the connections and dependencies of human and social life. A slight word is sometimes the germ of noble acting; a single sentence or a single suffering may be the nucleus of the most lofty daring; the slumbering fires of deep still genius may be awakened and led to fiery channels, even by an impressive thought. The fascination of a smile may enchain a giant intellect, or the wealth of a great and good heart be poured out as the mighty waters for philanthropic efforts, by one moving, impulsive meditation.

Thought goes out upon the sea of mind, like water seeking its level; here it is deep, there shallow, yet nowhere without the germ of life. In the past few years how has the call arisen simultaneously over the land for freer educational advantages, and for more independent property advantages for Woman. And this because woman has said it is "my right," and the voice of truth cannot be long resisted. So long as the rainbow arches the sky, we are bound to believe that goodness and truth are irresistible, and will eventually prevail. We will allow no want of faith to gather wrinkles to our brow, or gloom to our heart. Trials and tasks are the better overcome by the firm hand and the bright spirit.

Though we cannot on this day shout aloud, hurrah for Liberty!—though the eyes flash with unwonted fire, and the lips grow pale with compressed indignation, because of the slavery—gaunt, cold slavery—that cries and wails and entreats, accuses and condemns in the *free* United States, which cherishes a sin kings have abolished"—when American soil drinks American blood—citizen against citizen stands, and a slaveholding republicanism is inert to bring order and justice. We need not speak of the voices that taunt and cry shame from despots and their minions, and from those who with less acclaim, are more free. We have too much to do to watch the portentous cloud, with its quivering lightnings, threatening above us, and pray for guidance through the gathering troubles. Do we heed the call of Him who said, "Vengeance is mine;" "Execute judgment in the morning, and deliver him that is spoiled, out of the hand of the oppressor, lest my fury go out like fire and burn that none quench it, because of the evil of your doings." It is not ours to work by "marshaling in arms for the hostile encounter"—but we have a safer, a Christian manner, in that "opposition of moral purity to moral corruption, the destruction of error by the potency of truth, the overthrow of prejudice by the power of love, the abolition of slavery by the spirit of reparation."

God only has record of the agonies that have gone up from his suffering children, and we pray that his record, too, has many accounts of repentance and contrition.

This day shall we weigh well the cause of our troubles, and sift well our loves and motives. Do we love liberty? Do we love freedom under God's holy law? Where are the Patrick Henry's to cry, "Give me liberty, or give me death;" or where are the Christians who can cry, *I will give liberty, or take death!* Why is not the soul so noble that it can but scorn to hold undue influence or power over our fellows? Do we righteously wish only for our true possessions? Do we covet no power or place, rightfully the inheritance of a brother or a sister? Do we give the true gifts and the aids to the beautiful development of the physical, mental and moral? Do we willingly throw no chains to bind in galling, crushing slavery one body, nor yet one spirit? If we carefully cherish in our own every day sentiment and action, reverence for the noble, true and free, we will aid most effectually in the suppression of these many wrongs which are filling the land with outcry for justice. And the cheering language of "Well done," shall greet the freed and ransomed soul.

Eagleswood School.

Sarah M. Grimke, has our thanks for one of the Circulars of this school and without solicitation we give place to the Preliminary Suggestions, because we like them, and would do what we can to aid those having the care of educating young people, in the selection of a good, *moral* school. This one reopens on the first of next October.

Those desiring to inquire further into the character of the school, can do so by addressing Theodore D. Weld, Principal of Eagleswood School, Parth Amboy, New Jersey.

LADY PHYSICIANS.—It is with emotions of pleasure we record the visit of our correspondent, Mrs. Mary F. Thomas, M. D., to Richmond. She is a regular graduate of the Penn Medical College of Philadelphia, and sister of Hannah Longshore, M. D., who has for several years held an honored position among the Faculty of that College. Both of the ladies are well known to hundreds of our readers.

We have a prospect of Drs. Owen and Mary F. Thomas becoming residents of Righmend. Good wishes and much friendliness will welcome them to us. The lady is one of great energy, and quiet, indomitable perseverance, and is one of those few reformers who nobly, amid misrepresentation and chilling opposition, still has preserved her warmth and kindness of heart, and gentle generous love.

Mrs. Thomas lectured very acceptably to the ladies of Richmond, on the subject of lady physicians, and should her husband and she make their future home among us, we hope to frequently have the privilege of hearing her.

AN APPEAL—A stirring one—to the friends of reform in the State of Ohio, is published in the present No. of the *Lily*. It is desired that all those whose interests in Woman's elevation are ear-

nest, deep and *living*, should correspond with Adeline T. Swift at Oberlin, Lorain co., O. Good efforts are being made for co-operative effort in that State, and every one should feel particularly called upon to take good and efficient part, and we have abundant occasion to know that there are hundreds and thousands particularly interested in the State of Ohio. Angelique LePetite Martin, of Braceville, is one now in our minds as a lady of great energy and ability, and independence, whom we would commend as well gifted for the work.

The Departed.

The departed! the departed!
They visit us in dreams,
And they glide above our memories,
Like shadows over streams—

But where the cheerful lights of home
In constant lustre burn,
The departed—the departed
Can never more return.

* * * * *
I sometimes dream their pleasant smiles
Still on me sweetly fall!
Their tones of love I faintly hear,
My name in sadness call.

I know that they are happy,
With their angel plumage on,
But my heart is very desolate
To think that they are gone.

[PARK BENJAMIN.]

Sabbath afternoon thoughts, after reading a private letter from Miss H. M. C., whose aged father departed this life on the 30th of April last—thus exchanging an earthly home for a never-ending residence in "Our Father's house." Never more—never more—oh! sad words that come to our stricken hearts as we watch in vain for his coming, or listen for his accustomed footfall."

Thus do the strange and mysterious changes of life come to us individually, teaching our hearts Divine law, and schooling our souls to Infinite thought, wisdom and design. It is stated by those who have unfortunately lost portions of their bodily organism, that they are frequently conscious of a feeling as though in the missing hand or foot. Thus it is when we lose friends: their presence seems often near—we cannot feel wholly divided from them—we are conscious of the influx of their influence—and so strong is this feeling sometimes, that we turn, almost expecting to see their bodily presence.

The changes of life, how mysterious! And is it not well that it is mysterious to us—that it calls forth our deepest thought, and exercises our spiritual natures to their fullest, yet thereby increasing power? Is there not a deep wisdom in it that we may grow more mental, more aspiring, more angelic, more as the heavenly host? Deep, grand thoughts come to us, comforting our searching spirits, and lifting us to higher contemplations.

Not a year has yet passed since our family band was broken by the messenger from the future, but whose first coming to us, led away the mother, who through long years had been the binding band of a large family. She who had given to us her youth, her strength, indeed her life and her good influence and left,

each now with his own chastening burden of deeper thoughts, of inward questionings, and that strange, strange feeling, that we are more *alone*, and that *inward* strength must be cherished for the sake of the high communion with the purified.

We can feel, but can hardly describe the gloom that passes over all our surroundings. Even earth wears a different mien, yet her garb the same—the sun the same, and nature's changes pass as quietly and unceasingly; yet there seems to be an inspiration in their look we before had never taken to our thoughts—a teaching that had failed to reach us—that upward all things holy and good are tending, and that a new life must bring to us new and better joys. That life is change forever more, passing and growing brighter and better—that the leading hand of goodness will not allow the thirsty spirit to step wrongly, unchecked; and, let us wander where we will. His omniscient law and omnipresence moves about us yet. In the still waters of the past, we drop deep the anchors of our old life, our old feelings, hopes, sentiments and objects, and furl our sails with the young and life-vigorous aspirations of a new existence. The parent who has gone from us, was greatly sympathetic and social in her feelings. She had no selfishness—she was eminently a *mother*. She gave her life and existence to her family.—With no less truth and force of character and fidelity was she a wife, a sister and a friend. The young loved her. Her heart was fresh, and she had a great flow of happy feeling, that attracted them to her. She greatly enjoyed her existence; the charms and beauties of life were not lost upon her feelings, for they were keenly alive to the beauties of nature and the tender sweets of human intercourse.

Once when the feeling of our loss seemed to press keenly upon every nerve, and we seemed to be realizing for the first time the meaning of "an aching void," when the spirit in agony wrestled with its sorrow, there came to our mind a thought of her, like a Presence, clear and distinct; her form, as in life, was erect and slender, and she seemed thoughtfully walking in the evening's cool, threading glorious labyrinths of beautiful flowers. A calm grace rested on her features, and quiet and happiness seemed the atmosphere about her. She waited for our coming with a cheering look of welcome, and quietly pointed many to paths widening in every direction from her, through beautiful places, and to retreats of matchless sweetness. She looked *at rest* amid that heavenly order, beauty and peace.

This thought remained for us, and sanctifies the past to the future. It has lit a lamp in the thought boat that plies the dark, dividing waters. Peace to their memories, the dear departed.

Pleas notice the Advertisement of The Columbus Water-Cure, in another column.

ACKNOWLEDGEMENTS OF FAVORS.—The Hermit of St. Irene, Author of "Ocean Waves in Lyric Strains," A Requiem, and other poems, will please accept our thanks for a copy of the work, as well as for a friendly and very cheering letter.

The author is a Swiss by birth, and was a student at the Oratoire in Geneva, and at the age of twenty-eight was yet unacquainted with the English language. Address, John C. Schaad, Librarian, Young Men's Library Association, Pittsburgh, Pa.

For The Lily.

Bridal Wish.

"May she from her surroundings, gather the golden and eternal." Of how much is this suggestive, gather from the present is of the eternal; surely the GREAT good can be brought to a realization, only by the turning of every little incident or event to some good account;—and is not the married state redolent with events, which either tend to exalt or debase, to make more benevolent, or to contract and narrow into a more deformed, selfishness. In the relation of a *true* marriage, man and woman are no doubt, made the recipients of purer, higher joys, and consequently of more extended spheres of usefulness, than when walking alone through life's changing scenes.— When man finds in woman, a recipient of his thoughts, and aspirations,—and woman finds in manhood's true nobility, an embodiment of all around which her thoughts and affections love to linger, and entwine,—when in recognition of this harmonious blending of the intellect and affections, they come to the marriage altar, with the beautiful wreath of virtue gleaming upon their brows, to consecrate their united lives, for the promotion of justice, purity and truth; methinks all the angelic harmonies blend in this consecration, and that earth, throughout all her sorrowing millions, feels a breath of strength and joyous life. Man and woman should not be so much educated for separate, *divided* interests, as for their harmonious, unselfish blessings:—unto this union, there can come no superiority—no oppression,—for these would bring discord; each should ever remember that what exalts or debases one, does also the other; that happiness can be theirs only in proportion as they truly and unselfishly seek each other's good; and through this seeking each other's good, is created a desire to extend it to humanity; for true benevolence will not allow them to live for themselves alone, not do they desire it; such lives, whether rich or poor in this world's goods, can never be lost, for on earth they are sowing the seeds of immortality, and by this full united life of use, they will gather from the present, of the golden, and eternal.

L. A. MACK.

Westbury, N. Y.
For The Lily.

DEATH.
What strange, deep secret dost thou hold, O death!
To hallow those thou claimest for thine own?
That which the open book could never teach,
The closed one whispers as we stand alone,
By one how more alone than we and strive
To comprehend the passion of that peace;
Leave our thoughts would wind within the heart,
The heart of this great mystery of release!
Baptism of death which steepest infant eyes.
In grace of calm, that saints might hope to wear
Whose cold touch purifies the guilty brow,
And sets again the seal of childhood there;
Our life of life in vain would sound thy sea,
That which we seek to know we soon shall be.

Providence, R. I.

WATER CURE AND INFIRMARY.
For the exclusive treatment of Invalid Females.

This Establishment, designed for the above purpose, will combine for the benefit of invalid females, the best and most improved methods of medical practice—wholly avoiding drugs. The proprietor will guarantee a satisfactory gain in all those failing weaknesses which so abound among females of the present day.

Terms—\$7 to \$10 per week, in advance.

Address, W. SHEPARD, M. D.,
Columbus, Ohio.

For The Lily.
Fourth of July Thoughts.

ATHENS, Ohio, July 4th, 1856.

With the annual occurrence of this day, Liberty and Independence, in every circle of community, constitute the themes of discourse, song and rejoicing. So indoctrinated are we into the belief that we live in their full possession, that we have almost become totally blind to the facts of the case. Of our independence as a nation, perhaps we can not be too proud; but of our liberty, what can be said? Three and a half millions of souls, within the limits of our borders, are openly held in both mental and physical bondage; and the half of the remaining population, consisting of the female portion of community, have not even the simple liberty of citizenship. They have no right to their own earnings; neither have they a voice in regard to the laws effecting even their person. This is held in the grasp of all-powerful man; and it is thus held, because he has the power; not because there is in it, righteousness and justice. But few of us then, can as yet, rejoice in liberty. The day, however, is dawning upon our benighted land; agitation is at work; and we should be filled with rejoicings in view of this fact, rather than because as a nation, we are already the embodiment of liberty.

On stately wings of light, time speeds our way To endless night, or eternal day.

"Tis now the day our veteran father woke To fulles consciousness of Britton's yoke; And with prophetic eye, were led to see That man, to truly live, must here be free. Should we spinnily live—with fettered mind Endure the chains so galling to mankind— Chains that bind to earth the eternal soul? Ah no! henceforth shall freedom be our goal! All nature's free, and freedom is the theme— The talisman, that shall our race redum—

Let mothers, daughters, sisters speed the day That gives to all the boon for which we pray.

F. J. B.

OBERLIN, July 1, 1856.

DEAR MRS. BIRDSALL:—Please give the following report an insertion in The Lily:

Receipts to pay for printing petitions,

Friends Wellington \$0.32

Mr. Wooley 25

“ Vandusen 25

Mrs. Wadsworth 25

Sarah, A. Penfield 125

Mrs. Nancy Crane 25

“ Cook Berea 25

“ Wyatt 25

Jaynes 50

Crocker 30

Adnah Warner 1.00

Dr. Willey Spencer 25

M. Amblers 50

Rev. O. E. Aldrich 25

Ann Eliza Nobles Lagrange 25

Friends 2.00

Friends Pittsfield 1.00

Friends Euclid 50

Mrs. Luther Moses Cleveland 1.00

Friends 2.37

Friends Clariden 1.82

Mrs. J. H. Griswold Elyria 1.00

A friend to the cause 50

Miss E. Coburn 1.00

Misses E. & J. Reeve 1.50

Mr. Woolcott 25

Mr. A. 25

“ Vincent 1.00

Mrs. Bogg 37

Bliss 1.00

Gurrett Carlisle 1.00

Mary B. Taylor N. Ridgeville 50

Nancy C. Briggs 1.00

R. Plumb Bury Hill 2.00

C. Jefferson 25

“ Adeline T. Swift Oberlin 1.00

Cowles & Pinkerton Cleveland 4.00

Total \$30.80

EXPENDITURES:

Paid Cowles & Pinkerton, for printing petitions	\$21.00
Postage on petitions sent out	2.60
Total	\$23.00

Balance on hand \$7.00.

ADELINE T. SWIFT, Oberlin.

To the Friends of Reform in the State of Ohio.

Those especially who desire the repeal of the laws which oppress and degrade woman.

Efforts have been made in various parts of the State to arouse the public mind to the social and political disabilities imposed upon the women of Ohio by the laws of the State.

Through the labors of self-sacrificing laborers these efforts have at length assumed shape and direction.

A petition asking the repeal of all laws regarding property rights and the guardianship of children, which make distinction on account of sex, containing the signatures of between three and four thousand citizens of the State, was presented to the present Legislature last winter. The petition was referred to a select committee of the House of Representatives, which will report a bill at the next session designed to meet the wants of the petitioners.

Another petition asking that immediate measures may be taken to have the words white and male erased from the constitution of the State, signed by between two and three thousand good and true names, was referred to a committee on constitutional amendments. That also remains in the hands of the committee, and will, we expect, be acted upon next winter. It is important, therefore, that the subject should be agitated, and the number of petitioners increased.

Some of the friends of the cause have raised funds to pay for printing four thousand petitions, two thousand of each, setting forth what has been done, and containing an appeal to the friends to present the petitions to the people of their respective townships, and forward by mail by the 1st of December next, to the Hon. Ralph Plumb, Bury Hill, Trumbull county, Ohio, who has consented to take charge of the same. Mr. Plumb is the Representative from Trumbull county, who presented the petition to the House last winter. The friends can rely upon him as a faithful and efficient laborer in the cause.

We also recommend the holding of County Conventions to agitate the subject to provide for sending delegates to a State Convention which the friends propose to hold at Columbus next winter.

Funds are needed to meet the expenses of the enterprise. The postage, even, on the petitions, to say nothing about the expense of envelopes, &c., will amount to twenty dollars.

Confiding in your sympathy and devotion to the cause, we appeal to you as friends and collaborators to forward contributions to Adeline T. Swift, Oberlin, Lorain co., Ohio, which you may be assured will be faithfully appropriated to the cause.

We also desire the name of at least one woman in each township in the State, with her Post Office address, who can be relied upon, to circulate petitions and solicit contributions, which please forward with or without funds as directed above.—Contributions should be reported with the names of donors, that they may be acknowledged in the Lily.

We hope to receive a sum sufficient to enable us to pay for printing several thousand Woman's Rights tracts for gratuitous distribution throughout the State. The circulation of tracts containing a brief synopsis of the laws which relate to widow's dowers, the expense attending the settlement of an estate, guardianship of children, &c., will effect much to prepare the minds of the people to sign petitions. It is desirable that they should provide for the circulation of them. The friends will therefore see the importance of immediate action.

And now, friends, will you act—act promptly!

and aid by your labors, combined with material aid, to establish a public sentiment that will compel our law makers to so amend the laws as to ensure to women equal rights with men in property, and equal control with the father of the children whom God and the law of nature has given to the mothers.

Have not the laws which place the married women of Ohio nearly upon a level with the poor slave women of the South, and which virtually deny woman's ability to manage property—her honesty and her maternal affection disgraced the statute books long enough? Will you not make a special effort to obtain the repeal of laws which a learned jurist (Judge Walker) denounced as a disgrace to a civilized nation?

And inasmuch as the constitution of the State places all the women of Ohio politically upon a level with incorrigible criminals, idiots, lunatics, infants and slaves, and furthermore compels them to submit to tyrannical and oppressive taxation, without representation. Has not the time fully come when measures should be taken to have it so revised as to secure to all our citizens equal political rights.

Friends throughout the State who are willing to co-operate with us in a Convention at Columbus next winter, will please send their names to Adeline T. Swift, Oberlin, Lorain Co., Ohio.

Mrs. J. Cook, Oberlin;

Rev. S. Cook,

Rev. O. E. Aldrich, Spencer;

Mrs. R. Plumb, Bury Hill;

Mrs. J. H. Griswold, Elyria;

Mrs. Robbins Burritt, Sheffield;

Mrs. Eliza B. Burritt,

Mrs. Adeline T. Swift, Oberlin.

Editors aiding the cause by giving the above an insertion in their columns, will receive the heartfelt thanks of many of the friends of humanity.

Illinois Woman's Kansas Aid and Liberty Association.

Pursuant to a published call, a large and highly respectable audience of ladies assembled in Metropolitan Hall, June 10th, for the purpose of organizing a State Association, whose first object should be to call attention to the suffering of women and children in Kansas, and to afford material aid. This is, we believe, the first movement of the kind in the North; but we trust it is only the beginning of a great work that is to spread through all the free States and aid in the most effective manner in sustaining those who are struggling for life and liberty in Kansas. Can the women of this nation remain quietly conservative or mere votaries of fashion, while the cry of anguish is ringing back from those verdant plains and the liberty bought by the labors of our fathers is trampled under foot?

Our reporter gives the most flattering account of the talent exhibited, and the unanimity of purpose manifested by the ladies in all their proceedings on this occasion.

After the temporary organization of the convention by the appointment of Mrs. Lathrop President pro tem, and Mrs. Trowbridge Secy.

The committee on nominations reported the following as permanent officers of the Convention:

President—Mrs. H. L. Hillard, Chicago.

Vice Presidents—Rev. Mrs. Roy, Chicago; Rev. Mrs. Slaughter, Mrs. Eastman, Chicago; Mrs. E. J. Eames, Channahon; Mrs. S. A. Nourse, Moline; Mrs. Ingersoll, Bloomington; Mrs. Dr. Webster, Chicago; Mrs. H. Cook, Pontiac; Mrs. J. B. Merwin, Chicago; Rev. Mrs. A. M. Jenkins, Grinnell; Mrs. Jane Froehck, Mount Carroll.

Recording Secretary—Miss F. B. Waite, Chicago.

Corresponding Secretary and Treasurer—Mrs. P. A. Peckham, Chicago.

Executive Committee—Mrs. Dr. Rossan, Chicago; Mrs. C. H. Abbott, Chicago; Rev. Mrs. Kenyon, Chicago; Mrs. E. Fellows, Joliet; Mrs. Paul W. Wright, Elgin; Mrs. Tracy Cutler, Dwight.

The committee on constitution reported through Mrs. Tracy Cutler the following preamble, constitution and by-laws:

PREAMBLE, Believing in the principles embodied

in the declaration of American Independence as the only true basis of governmental organization, we have beheld with unspeakable pain the shameless outrages committed upon unoffending citizens in a Territory under the government of the United States without any legal redress offered them, or any protection afforded by the army stationed near, while lawless troops have been rallied to the work of destruction by the Governor appointed by our National Executive, we, women of Illinois, deeply sympathizing with our distressed sisters in Kansas, in their unprecedented sufferings, hereby organize ourselves into an Association for the purpose of sustaining the principles of civil and religious liberty, and of sustaining those who are now suffering martyrdom in their behalf in that Territory.

Article 1. This Society shall be called the Illinois Woman's Kansas Aid and Liberty Association.

Art. 2. The officers of this Association shall be a President, eleven Vice Presidents, Recording Secretary, Corresponding Secretary, and Treasurer, an Executive Committee of seven, the President being President of the Board.

Art. 3. All the elections or permanent officers shall be made by a vote of the majority of the members present at any annual meeting of the Society. The Executive Committee shall have power to fill any vacancies that may occur during the year.

Art. 4. The objects of this association shall be to afford material aid as well as sympathy to such as are now and may hereafter be called to suffer in behalf of Liberty in Kansas, especially to all widows and orphans, and to use all consistent efforts for the success of freedom, as the struggle shall continue between liberty and despotism.

Art. 5. The Executive Committee shall have power to devise and carry out such measures as may be necessary for the furtherance of the objects of this association.

Art. 6. All meetings of this Association shall be convened by call of the Executive Committee.

Art. 7. Any Association subscribing to the principles contained in this preamble and Constitution may become auxiliary to this Association by signifying the same to the Corresponding Secretary.

BY-LAWS.

1. It shall be the duty of the Corresponding Secretary and Treasurer upon the report of any accredited agent of this Association that an auxiliary society has been formed, to open a correspondence with the Corresponding Secretary and Treasurer of said Association; and it shall be her duty upon the receipt of the same from such agent to forward her receipt of the same to the Corresponding Secretary and Treasurer of said Society, and on demand to give receipt to the State and city canvassers for moneys received from them, with their respective dates, to hold all monies of the Association subject to their draft, requiring the order of two thirds of the Executive Committee and the signature of the President of the Association; to keep accurate book accounts of all monies received and their disbursements; and lastly to attend to any and all correspondence.

2. The Executive Committee shall be empowered to appoint suitable persons whose duty it shall be to call Conventions, organize Associations, raise funds by voluntary subscriptions for the relief of the destitute women and children of Kansas. Also, to stay the tide of an impending civil war, and to establish freedom upon a firm basis in that Territory.

3. It shall be the duty of the City Canvassers of Chicago to pay in to the Treasurer of the State Association the weekly amount of funds and subscriptions received, with the names of the respective donors.

4. It shall be the duty of any State Canvassers to give the receipt to the Treasurer of the respective meetings she may hold, for the amount of money received, and to send the same with her report to the Treasures of the State Association.

The committee on resolutions reported the following, which were discussed and adopted by the Convention.

Resolved, That we most heartily commend the noble stand our sisters in Kansas have taken in sustaining their husbands and brothers while defending their most sacred rights.

Resolved, That we most earnestly recommend our sisters in the State to co-operate with us in our efforts in behalf of our suffering citizens in Kansas.

Resolved, That we instruct our Corresponding Secretary to open correspondence with the women of Kansas as soon as practicable, for the purpose of ascertaining where our funds may be the most effectually used.

Resolved, That we deeply sympathize with the suffering women and children in Kansas, and will do all in our power for their relief. We feel that their sufferings are but the result of a deep, festering sore which should be probed to the bottom; the remedy must be commensurate with the disease.

Resolved, Therefore, that we pledge ourselves that as far as woman's influence can extend, we will work for the removal of the source of these evils.

Resolved, That copies of the proceedings of this Convention be forwarded to our sisters in Kansas.

Other resolutions were adopted, and also the following appeal to the women of America, after which the Convention resolved itself into an Association, and constituted the officers of the Convention permanent officers of the organization.

By order of the Executive Committee a public meeting will be held at Metropolitan Hall, on Friday evening, June 18th. The public are earnestly requested to attend as matters of vital importance will be brought before the meetings.

P. W. PECKHAM, Secy.
Appeal of the Illinois Woman's Kansas Aid and Liberty Convention to the women of America.

Beloved Sisters:—The time has come when the sacred plea, "I am an American citizen," no longer protects the innocent sons and daughters of the North, than in the days of the cruel Verrus did the cry of "I am a citizen of Rome." Bands of lawless desperadoes, bearing the arms of the United States, paid from their treasury, directed by their Executive, drive out our sisters and their little ones, flogging unarmed men, and trampling under foot freedom of speech, and of the press.—Our own liberties are assaulted in the person of a Northern Senator, and all the horrors of civil war are now impending, for the purpose of steeping the generous soil of Kansas in the pollution and blood of slavery.

In this terrible emergency, sisters of the North, we appeal to you to follow the example of the women of Illinois by organizing your forces, and giving direct and substantial aid, especially to the suffering women and children of Kansas. Many of them are already widowed and orphaned, and many others are waiting for the anticipated execution of violence on their husbands and fathers.—Shall they pine for food and raiment, and wander from the smouldering ruins of their homes without where to lay their heads; while you are in the enjoyment of ease and luxury. Remember the self denial of the mothers of the Revolution; and in the name of the God of Justice, rally to the rescue.

Woman's Rights.

It is most difficult to shake off the prejudices of education, especially those grafted on our religious natures; and the idea that woman was made for man, and not for herself, has been so thoroughly taught in the theology of all times, that we fear that Progressive Friends even are not developed to the point where man beholds in woman an equal, and where woman herself feels the grandeur of her destiny.

There is no cord by which the human soul can be so strongly bound as that which fastens on the religious element in our being, and no chain so firmly riveted as that we believe fixed

by the hand of God. We rejoice in the demand woman now makes for her civil and political liberty, but the incubus that rests on her soul and prevents her from asserting her most sacred rights, is found in religious authority. We therefore most earnestly urge women everywhere to come out from the popular Churches, to repudiate all priestly power, and that whole system of theology which teaches that woman is an inferior creature, the author of evil, and must, by a life of suffering and submission to her royal victim man, atone for the mighty blunder by which she darkened the sunshine and poisoned the joy of Paradise. If man begins to rejoice in religious freedom, how sincerely should woman thank the Lord that the day of her deliverance is at hand!

Where the Divine principles taught by the Christian system have prevailed, there has been done a great work for woman, but the Christianity of the popular Churches has no especial claims on the female sex. The "Christian religion" has two phases on the Southern plantation—one for the white man and one for the negro;—so has it ever had for man and woman. Man was made a little lower than the angels, he may commune with God face to face; he may be his vicegerent on earth; he may be Pope, Cardinal, Bishop, Priest, a voting member of a country Church. But woman, the mother of Jesus, and his Apostles, and of all the saints that ever trod the earth, where and how is she ever recognized in the popular Churches of our day?

She may bury herself in a nunnery, keep midnight vigils in old cathedral walls, chant the "Te Deum," have holy hands laid on her head, be an angel of mercy to the sick and the dying, in damp prison walls or the abodes of poverty and vice; but no post of ease or honor awaits her. The one aim and centrepiece of her religion is submission, in Church and State, and at the fireside.

Her religion is neither elevating nor ennobling. It does not make her free, but more completely the slave of any one who knows just how to manage that element in her nature. The Church every where has ten victims from the female sex to one from the other, notwithstanding the contempt in which it ever has held, and still holds, all womankind. One would think that a system that teaches woman that she is and must ever be the subordinate of man, in all his grossness of thought, word and action—that she was made for no higher purpose than his pleasure—that she has no rights in and of herself, neither to her own person, nor to the pursuit of her individual happiness, would have been repudiated by the mass of them long ago. And so it would if their reason had not always been held in abeyance to a blind veneration for authority. Every human soul will ever and anon rise in its dignity, though mountains of oppression are heaped upon it. It will think and reason and query with itself, Why these longings, these aspirations for a better destiny? why this earnest wish to act independently, if, from the cradle to the grave, I am for ever to speak and act by the will of another? If man has suffered from authority—if his reason has been crippled, his noblest impulses checked, his most sacred affections perverted and withered, his individuality all merged in ecclesiastical institutions, woman has always been dragged down to a still lower depth; she has always gone one step further; for she has not only bowed down to Church, Pope, Cardinal, Bishop and Priest, but to mere manhood, in every relation of life. It is difficult to estimate

the galling bondage of woman's life, educated in fear and dependence. The best and bravest dare not stand alone. In a careful review of this whole question, we feel convinced that the chief barrier in the way of woman's progress is her own religious belief that she already holds the true position assigned her by God. She really religiously believes that she was made for man, to cook him meat, and bear him children. Is it any wonder then that the few women who do protest against this overwhelming public sentiment seem harsh and impatient? "Oppression makes wise men mad." They would be gods and not women, could they, with their enlarged views of woman's true destiny, calmly, and meekly bear all the evils of their present condition.

When woman sees fit to take her true position, as the mother of the race, the equal of man, there must, of necessity, be an entire revolution in Church, State, and Family. This reform aims not merely to make a few new laws, to grant a few privileges, or to redress a few grievances, but it is indeed a new creation. Behold! the degraded slave of man, the victim of lust, fear, and priesthood, stands forth in the full dignity of womanhood, self-reliant, conscious of her own dignity and strength, and rejoicing that in her redemption a nobler race of beings shall bless and beautify the earth.

Signed by direction of the Meeting.

JOSEPH A. DUGDALE }
RUHANEY WAY, } Clerks.
OLIVER JOHNSON,

For The Lily.
Human Rights—Woman's Rights.

FROM A NEW FRIEND AT ST. LOUIS.

To the Editor of The Lily:

By a fortunate accident, I happened to meet with two numbers of your paper, and I cannot refrain from expressing my gratification at thier perusal. Although I know your contributors need not my homely panegyric, although my hand be used to other imprints than the per. yet, while "I was musing, the fire burned," and I feel constrained to bid the paper, the cause and its supporters, God speed.

I ask any one, not completely fossilized by hoary Error and prejudice, to compare such a Journal, battling with human rights, the rights of one half the human race, standing out, "itself against a host," with the *soi-disant* "political" papers of the day, whose one, never-ending, still-beginning theme, is the "mighty difference" between their party leaders—parties whose names are ridiculous as their pretensions to patriotism and principles.

Woman's wrongs have been a thousand times portrayed, more forcibly than I have power or skill to depict them; but I hold it the bounden duty of every friend of the cause, to express her own opinions in her own way. These wrongs are not the less to be deplored that the victims are ignorant, unconscious, or blind to them. All reformers experience the truth of the remark of a French author, "Les Peuples résistent long temps à la délivrance. Tout homme qui a reçu la mission difficile, d'affranchir ses Frères, n'a pas seulement à combattre les oppresseurs; il a surtout à lutter contre le Peuple humain." The Ladies of the Sultan's Harem, the serfs of a Russian noble, are conscious of their own degradation —nor are her wrongs the less glaring when exemplified in the favored child of fortune sporting away her butterfly existence,

bedizened after the ridiculous costume of a "fashion print," than in the poorest female drudge, who toils for a scanty and precarious subsistence.

We are continually told, and it has been iterated and reiterated with a perseverance worthy of a better cause, that woman's only "sphere" is that of a "wife and mother;" but it is a notorious fact, that vast numbers from want of opportunity, never fulfil this "manifest destiny." I can myself enumerate between fifty and sixty single women, in different localities, who have either died after having survived the age of thirty years, or are still living without any prospect of marrying. Now admitting that matrimony is as they pretend, the grand panacea for all the ills of life, yet as so many fail in attaining it, is it wise and judicious to continue insisting that young girls should be reared with no aim, object, or purpose in life but to marry and "make some man happy?"

Great stress is laid upon "Female Influence." This one of the gilded pills which the patient greedily swallows. And it is also one of those contemptible fallacies which satisfy the indolent, who will not take the trouble to investigate the sources of the miseries which they cannot help seeing, and the wilfully blind who will not see. Whose opinions and practices are most followed and quoted? Is it not those most distinguished for wealth or position? We read in scripture that "A poor man by his wisdom saved a city, yet no one remembered that same poor man." An advanced stage of civilization, has not improved this state of things one iota. Human nature is the same, "yesterday, to-day, and forever." The mothers of "Young America" when the hopeful juvenile is disobedient, threaten to "tell his father," and the precocious youth soon begins to think of his mother as "only a woman—what does she know?" I once heard a lady say, with that self-complacency which one usually feels when they have uttered a smart or original remark, "What should I want to vote for? I can influence more than one vote." I do not know which is the most despicable, the woman who will descend to wheedling and cajolery to gain a purpose, or the puppets who suffer themselves to be thus influenced. Decidedly neither party can incur the odium, which, in our days, attaches to the "strong-minded."

Our friends tell us, that we need enlightened public opinion, more than legislative enactments. Granted; but if the latter were secured, the former would be much more sure to follow a "Light" which is intended to assist the dull optics of public opinion, and should be placed in the most favorable position. All experience teaches us that people are most willing to help those who are in a condition to help themselves.

This theme of Equal Rights is inexhaustable. Vast as the habitable globe, and precious as the life of humanity. Wherever throbs a human heart, wherever a tear falls, or a sigh is breathed, wherever rises an aspiration from an immortal soul, there should the doctrine of Human Rights be reverently considered. It is a doctrine which Christ himself came down from heaven to illustrate and enforce. And let the opposers of equal rights and the scoffers at its advocates, look to it that they lie not under the malediction denounced in the law, "Cursed be he that perverteth the judgment of the stranger, the fatherless, and the widow, and all the people shall say amen."

LEONIE.

St. Louis, Mo., June, 1856.